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**HINTS**  
ON THE  
**IMPORTANCE OF THE STUDY**  
OF THE  
**Old Testament.**

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by  
Augustus Tholuck

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# HINTS

ON THE

**IMPORTANCE OF THE STUDY**

OF THE

**Old Testament.**

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**BY AUGUSTUS THOLUCK,**

*PROFESSOR IN THE UNIVERSITY OF HALLE.*

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TRANSLATED FROM THE GERMAN

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## PREFACE BY THE TRANSLATOR.

UPON Germany, the eye of the serious theologian rests with a deep and painful interest. Grateful for the talents, learning and piety which she threw into the field to combat with the powers of darkness, and to liberate the moral and intellectual faculties of man from superstition, ignorance and degradation; grateful for the long list of worthies whose examples and instructions have illustrated the doctrines of the cross; grateful also for the indefatigable research which has ransacked every nook and corner of the ancient and modern world, to elucidate the language, idioms and allusions of the "Book of Books;" which has rescued from worms and dust, examined, appreciated and collated the sacred manuscripts which, for centuries, had been doomed to the silence and oblivion of the cloister;—grateful for these and other important services in the cause of theological learning and of piety, he cannot but deplore, at the same time, the presumptuous ardour of thought, the misapplied learning, the injudicious zeal, the looseness of sentiment, and the consequent low state of piety and morals which, since the middle of the last century, have marred the fairest portions of intellectual Germany.

We look backward, with a good degree of curiosity, through the last two centuries, in order to find an adequate cause for this great moral change;\* and we look forward, with intense solicitude, to the probable effects of this de-

\* This subject has been lately so ably handled by the Rev. Hugh James Rose, in a *Series of Discourses preached before the University of Cambridge* (reprinted in the *Repertory* Vol. II. p. 387. and following), and in the Review of these discourses in *The Quarterly Theological Review* for March, 1826, that we must content ourselves with referring our readers to those publications for a full exposition of the probable causes which have operated to produce this change.



fection, upon the piety and christian morality of those nations who are brought into literary contact with the Germans. We cast also a benevolent look around us, anxious to discover some symptoms of returning health—a wholesome reaction, a consciousness of corroding disease gnawing at the vitals, a strengthening of the things that remain, an inflexible purpose of amendment, a returning to the doctrines of “the great God and our Saviour,” which the pious Reformers—their professed exemplars—so sedulously taught.

We have reason to believe that there exist, at present, circumstances which throw some rays of light across this dark picture, and relieve, in some measure, the gloomy forebodings we are disposed to indulge.

1. The supremacy of philosophy in matters of Religion, so long, and with such pernicious consequences, insisted upon in the lecture-room, in the pulpit, in the elaborate commentary, and even in the books of private devotion, is beginning to be disputed; or rather, to speak more properly, a sounder philosophy is taking the place of that rash spirit of speculation which had assumed its name.

The imaginative, discursive and metaphysical genius of the German, freed from those restraining and controlling influences which a humble piety exerts, and forgetting the impassable limits of the human powers, has presumed to sit in judgment upon the revelation from heaven, invented a standard by which to decide upon the merits of its doctrines, subjected its plainest declarations to the test of reason, rejected or explained away what it could not fathom, called in question the inspiration of the Scriptures, and scattered the seeds of infidelity far and wide, even while clothed in the garb of a divine teacher and an ambassador of Christ. The theological professor has not hesitated unblushingly to declare, when pressed with a genuine and well authenticated miracle; *My philosophy forbids me to recognise the existence of a miracle.*



Not less than four or five master-spirits have, within comparatively few years, commanded, for the time being, almost universally, the admiration of the German literati. Leibnitz, Wolf, Kant, Fichte, Schelling, like waves of the sea have chased each other forward, each one successively overwhelming its predecessor, until merged, in its turn, in comparative oblivion, by its triumphant successor. In the midst of their ever varying and discordant systems, some of their writers began to congratulate the nation as the only one in possession of a theology which *lived*, and *breathed*, and *grew*, while that of other nations was in a wretched state of torpor, fraught with error, degraded by irrational views of God, obscured by mysticism, destitute of *improvement*, *invention*, and *rationality*.

We do not mean to assert that there have not existed some honourable exceptions to these remarks—some illustrious scholars whose minds were sound, and whose sentiments and pious conduct were such as comported with the word of God, which they professed to receive. But we think we are warranted by personal observation and reading, in saying, that this state of things, with its consequences, became so general as to form the prevailing features in the character of the most literary and best informed portion of Germany.

If we may judge, however, from the modifications which the metaphysical philosophy is apparently undergoing, from the relaxing of its more rigid features, and from the disrespect with which these philosophical speculations are beginning to be spoken of by certain influential writers, the sway of this falsely named philosophy is becoming daily less extensive and imperious.\*

\* "Some of the metaphysical writers have lately also enlisted themselves on the side of Christianity. Köppen, in his *Philosophie des Christenthums*, has attempted to show the truth of the doctrine of Original sin on philosophical grounds. A celebrated physician of

2. Some of the more serious and judicious of their theologians have, for some years past, candidly acknowledged and publicly deplored the state of theological opinion, and the almost imperceptible practical influence of christianity\* wherever these loose opinions have gained currency; and, in some instances, a change of sentiment and a degree of recantation has taken place. The later productions of De Wette, Kaiser, and Ammon, for example, and some expressions which dropped from Staedlin for some years before his decease, the evangelical views and pious labours of Tholuck, and the increasing seriousness and spirituality among some of the theological students, encourage us to hope that the dawn of a brighter day is begun.

3. The decided position which the present king of Prussia has taken, in favour of the promulgation of pure Gospel truth, his evangelical sentiments—not received by inheritance from his ancestors, but the result of an ingenuous examination of the word of God, because he had “applied himself assiduously to the Bible, and sought therein the doctrines taught by Christ and his Apostles”†—the influence which his opinions and deportment are calculated to exert, owing to the high and noble sphere in which he moves, not only upon the community at large, and upon his court, but

Leipsic, Dr. Heinroth, has annoyed the Rationalists dreadfully, by a treatise on Anthropology, in which his views of the intellectual and moral part of man are entirely at variance with them, and in unison with the orthodox notions. The masterly nature of the work, and the high reputation of the author, were equally subject of annoyance with the Rationalists.” *Rose's Discourses. Repert. Vol. ii. p. 10. note.*

\* “Bretschneider has published a pamphlet on this subject, called : *Ueber die Unkirklichkeit dieser Zeit*, in which he says, that *so many have been published*, that he doubts if any thing new can be said.” *Rose's Discourses. Repert. Vol. iii. p. 4. note.*

† Letter to the Dutchess of Anhalt Coethen, on her renouncing the Protestant religion for the Catholic.

especially upon his universities,\* seem to forebode a happy change, at no very distant period, in the moral aspect of Prussia. And when we consider the high standing of her theological professors, the reputation of her numerous and scattered universities, and their close connexion in language, manners, and literature, with the other German states, the anticipation is by no means a presumptuous one, that the whole of theological and literary Germany will come more or less under the benign influence of evangelical truth.

4. Semler, who is regarded as the founder of the Rationalizing school, commenced his neological career under circumstances highly favourable to the dissemination of his doctrines. His daring intellect, his comprehensive range of thought, his ardent thirst for knowledge, his extensive literary acquirements, commanded the admiration and confidence of his contemporaries. The plausibility and novelty of his views—which last quality is so bewitching to the German mind—prepared the way for their general reception. Several causes had been operating for some years before his appearance, through whose instrumentality the theologians and the philosophers of Germany were predisposed to the cordial adoption and the industrious application of his principles. We allude to the want, which the Protestant churches experienced, of control over the wildest and most licentious spirit of innovation, the loss of respect for their symbolical books, the misguided zeal of the Pietists who maintained that Christianity consisted solely in virtue, and the consequent reaction which produced a philosophical and even a mathematical school of theology; and, finally, the disposition to employ this very philosophy to explain away and soften down the more obnoxious doctrines, and to elevate the unassisted efforts of human reason to a supremacy in matters of religion which it poorly merits.

\* He lately elevated Tholuck to a high and commanding situation in the University of Halle, which is any thing but orthodox.

But the brilliant talents of Semler no longer dazzle the eyes of his admiring countrymen. The effervescence is past. The novelty has ceased. The experiment has been made. An eventful but instructive portion of the history of theology in Germany, from the Reformation to the present time, furnishes a detail of facts upon which the speculative mind of the German may seize and theorize with hardly a possibility of error. It is ardently to be desired, that the German Church may profit by the lesson which the last two centuries have taught so clearly that "he that runneth may read, and the wayfaring man, though a fool, need not err therein."

5. The writings of Storr, Tittmann, Knapp, Tholuck, and others, are not consigned to neglect and oblivion. If we are not mistaken in the signs of the times, they, as well as their authors, are commanding an increased respect; whilst the latter, by their lives, have evinced, or are still evincing, that a sincere piety and the profoundest learning, a simple-hearted faith, and the keenest spirit of research, may form a lovely and harmonious union, ennoble the heart of the christian, and shed a benignant light on all within the sphere of his influence.

6. This little tract also, by Tholuck, which we have translated for the Repertory, and which seems to have been designed by the author to awaken the attention of the students of theology more particularly, to the importance of the study of the Old Testament, is an additional item in the amount of encouragement. Although somewhat loosely put together, diffuse in style, and bordering on the enthusiastic in sentiment, the spirit which it breathes, the entire subjection of reason to Revelation which it inculcates, the importance which it attaches to a living faith, the prominency which it gives to those views and doctrines which we are wont to regard as all-important to salvation, will, we doubt not, gratify our readers as a pledge of good things to come.

Let us bear in mind also the national propensity of the Germans, under the influence of which the intellectual character of the student is formed. We allude to a strong thirst for abstract, refined, and sometimes vague speculations, of which, if we mistake not, there are some traces in the piece before us. Let us remember also the influence which our early philosophical education is wont to exert upon our riper years, even where the spirit of meek and humble piety predominates, and we shall not be startled at some few extravagancies of expression, or mystical and enthusiastical sentiments, discoverable here and there in the writings of this promising young theologian.

May the great Head of the Church revive in this land—the cradle of the Reformation—the spirit of the Reformers, so that the mantle of Luther may fall upon his professed followers and admirers,—that all who pretend to teach may be taught of God,—men of faith, learning, research, and above all, of ardent and unfeigned piety.





## HINTS

ON THE IMPORTANCE OF

### The Study of the Old Testament.

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FOR the last twenty or thirty years, the sentiment has prevailed almost universally, both among theologians and private christians, *that the study of the Old Testament, for theologians, as well as the devotional reading of the same, for the laity, is either entirely profitless, or, at least, promises but little advantage.* Adapting our remarks more especially to the theologian, we shall attempt, in this Essay, clearly to show,

I. THE IMPORTANCE OF THE STUDY OF THE OLD TESTAMENT, EVEN ON THE SUPPOSITION THAT IT IS NOWISE CONNECTED WITH THE NEW;

II. THE PROFOUND WISDOM DISPLAYED IN THE PROVIDENTIAL LEADINGS, AND IN THE RELIGIOUS INSTITUTIONS OF THE HEBREWS; AND,

III. THE ENTIRE DEPENDANCE OF THE NEW TESTAMENT UPON THE OLD;—AND THAT CHRIST IS THE SUM AND SUBSTANCE OF THE OLD TESTAMENT.

As this subject has enlisted the attention of thinking men in all ages, it may naturally be expected, that many valuable thoughts have already been broached by others. It is not our design, therefore, in this Essay, to furnish much that is new, but merely to lay before the theologians of our day the substance of what has been already advanced.



I. *How far, then, do the books of the Old Testament deserve our serious study, even admitting the absence of all connexion with Christianity?*

If *steadfastness* and *independence* be celebrated as distinguished excellencies, in the character of an individual; much more are they worthy of our admiration, when exhibited in the character of a whole nation. Josephus (*Contr. Ap.* ii. 31.) remarks: "Were it not a fact, that the Jewish nation is universally known, and their voluntary subjection to their laws, a matter of public notoriety, the Greeks—if our institutions were described to them, or if it were told them that, beyond the limits of the then known world, such a people had been discovered, entertaining such exalted conceptions of the Deity, and abiding true to their laws for so many centuries,—the Greeks, I say, would be in utter amazement; for *they* know of nothing but continual *change*."

But this constant *variation* and *change*, some one will object, *produce life*; and it is this very *life* which elevates the Greeks so high on the scale of intellect, whilst the whole East has been torpid from time immemorial. But the grand object of human existence, is certainly not a mere *activity of mind devoid of aim* (which the Persian Dschelaeddin compares with the unceasing flow of a stream): for, when the truth is once discovered, it is quite superfluous to search for it anew; and the Apostle of the Gentiles delineates, in the most striking manner, the character of all the heathen, of ancient and of modern times, when he describes them as "ever learning and never able to come to the knowledge of the truth."

The Hebrews possessed a religious service, which, as we shall see, satisfied the demands of an humble mind, not yet elevated to the higher degrees of spirituality. To this service they continued faithful. In conformity with it, they fashioned their whole life; and Josephus (*Contr. Ap.* ii. 20.)

can say with justice: "It affords no ground for objection against us, that *we have discovered nothing new*. It rather proves that *we needed nothing better*." "What can we conceive more lovely," continues this spirited writer, "than a state whose whole administration resembles a common religious festival? *Whilst other nations have preserved, scarcely for the space of a few days, their festivals and their mysteries, we celebrate, with inflexible purpose* (*ἀμετάπειστοι*), *our religious ordinances, from century to century*."

Now, if such a perseverance and persistency be not the result of a deficiency of internal vigour and energy, it must be regarded as something truly noble; as in the case of Sparta, the conqueror of nations, whose praise is sounded far and wide, because she was enabled to adhere, for many centuries, to the brazen laws of Lycurgus.

But who would venture to attribute to the Israelites a deficiency of internal vigour, who, without union in the times of the Judges; in a flourishing condition during the brilliant periods of a David and a Solomon; torn with internal commotions, and harassed by wars from without, during the reigns of the kings; subjugated by their enemies in the Babylonian captivity; and under the Maccabees, with heroic energy, asserting again their pristine importance;—experienced all the vicissitudes which fall to the lot of nations. True, their want of energy and their extreme languor were but too apparent at the time of our Saviour. But a new order of things was then introduced. Fearful were the last agonies, when the ruins of Jerusalem entombed the antiquated and now unmeaning Sanctuary; as, long before, at Nineveh, the smouldering ruins of the royal palace had buried the effeminate Sardanapalus, and, with him, the sunken glory of Assyria. It must, therefore, be highly instructive, to investigate the source of this brazen perseverance (*ἰσχυρογενωμοσύνη*),

which was noticed and admired in this people, at an early period, by the Grecian Hecataeus,\* a native of Abdera.

If the inquiry be made, by what means the Spartan state was raised to its lofty elevation; and if this inquiry must be answered by pointing to ambition and untameable pride, as the nurse of the Spartan constitution; and to Lycurgus, endeavouring to cherish and to strengthen the native rudeness† of the Doric tribe, and establishing the greatness of the citizens of Sparta, upon the brutal degradation of the legitimate inhabitants—the Lacedemonians;‡ then the Hebrew nation also will appear in a still more interesting light, the more of truth we discover in those words of Josephus:§ “To account for our steadfast faith in God and his commandments, it is necessary to recur to the fact, that our system of laws was far more *useful* than that of any other nation. For *Moses regarded all the virtues as subordinate parts of piety to God, and not piety as a mere subdivision of virtue*. In his legislation, he recognises all our actions as having ἀναφορὰν πρὸς Θεὸν *a relation to God*.” And no impartial historian will deny, that precisely in this uniform recognition of the relation of all events to God, is to be found the source of the great power of the Israelites; inasmuch as those pe-

\* Josephus, *Contr. Ap.* i. 22. The arguments against the authenticity of Hecataeus, in Eichhorn's *Bibliothek*, Vol. v. p. 431., are outweighed by those of Zorn, in his *Eclogae Abderitae*, Altona, 1730, p. 192. Who can tell, how much *evil* and *false*, this Hecataeus related concerning the Jews, together with the *good*? Read what Zorn has said of Hecataeus the Milesian, in reference to this very thing, in the work above cited, p. 47.

† Plutarch justly reprehends their stern and savage rigour, when Lycurgus, for example, extirpates all the vines, in order to prevent the use of wine. See Plut. *De audiend. poet.* ed. Wittenb. Vol. i. p. 52.

‡ Manso's *Sparta*, I. i. p. 129.

§ *Contr. Ap.* ii. 16.

riods when piety is languid or extinct, are the most deficient in firm and manly characters; for these are produced only by resting firmly and reposing confidently upon God.

Next to the *steadfastness* and *independence* of the Hebrews, their far-famed *antiquity* claims our respect. More than six hundred years before Lycurgus, Moses gave his laws. Six hundred years before Pindar, the king of the Hebrews composed his divine psalms. Three hundred years before the fabulous heroes, Orpheus, Hercules, and Theseus, sailed to Colchis, Moses founded a *Theocracy* fraught with the marks of divine wisdom. If we refuse to acknowledge the antiquity of the Pentateuch, still the historical facts are certain. But the antiquity of the Pentateuch is called in question, not by the student of history, but solely by theologians, who are offended at its extraordinary colouring.\*

It fares with the remotest antiquity as with our infancy. *Tota illa aetas perit diluvio sicut infantiam mergere solet oblivio*, says St. Augustine; "*All those years were drowned in the deluge, as our infancy is wont to be merged in oblivion.*" Of those ages we know, therefore, but little. What has been preserved, however, from those remote times, by tradition, is presented by Moses in the first ten chapters of Genesis, in a more intelligible form, than is found in all the maze of Grecian, Indian, Egyptian, and Chinese fable.† Admitting that what Moses relates of the

\* For the authenticity of the Pentateuch, the late Jahn has argued profoundly, in Bengel's *Archiv*, ii. & iii. Tuebingen, 1817 and 1818.

† "It is easy to see why I could meddle only orally with the wonderfully learned, and, often enough, learnedly wonderful, things which make a talk among us, out of Egypt, India, the world of fable, &c. merely because we prefer an obscure perception of wisdom at a distance, to a near and practical apprehension of it where it really exists. Thus much, however, is certain. that things are not rendered Gospel, by even the most extensive and intricate reading." Schoelers's *Weltgeschichte*, Vol. i. Pt. 2. in the preface.

ante-patriarchal times, belongs to an age of darkness, when tradition exerted its transforming influence; still, no one can deny the important truths contained in the chapter concerning the Creation and the Fall; nor can any one mistake the truly historical colouring which shows itself in the history of the patriarchs. To begin with the history of Abraham; who would venture to assert that, after a thousand or sixteen hundred years, when every thing was now changed, some one took it into his head to invent the expedition of the five kings against Sodom, in the description of which every thing betrays the pen of a contemporary? \* Slime pits, and the dry crust of earth impregnated with slime, impede the flight of the inhabitants of Sodom.† Fugitives direct their flight across the mountains of Judea, into the plain where Abraham had pitched his tent, and inform him of what had transpired. Three hundred and eighteen "trained servants, born in his own house," accompany Abraham. With him also were three confederates. On their return, they are hospitably received by the priest and king of Salem. Presents are given and received. What an air of genuine antiqueness pervades the whole! How truly historical! Would not all

\* Let us listen to John v. Mueller: "On no book, have I reflected so much; no one has afforded me so much pleasure, as Moses. Nature is depicted in Moses with as much truth and fidelity, as in Homer; in a greater variety of forms, also, and in a more familiar dress. No condition of life, no age, no sex, but may find examples and warning in these books. That Ezra wrote the books of Moses, is about as true as that *you* wrote them. There is quite another spirit in the ancient lawgiver. He wrote every thing for *his* times, for *his* people, and for *his* plan. I have in my mind a multitude of thoughts, with which I cannot to-day make you acquainted; this, however, is certain, that I might write a book for Moses and the Prophets against the Rabbis and the theologians. For, these folks had eyes and saw not;—especially were their sensibilities frozen, admitting they ever had any." Letter to his brother. *Werke*, Vol. v. p. 78.

† Gen. xiv. 10.



this, in the annals of every other people, be received as history?

If the authenticity of Ossian is disputed,\* because *ships* are there spoken of, at a time when the Caledonians had nothing but *curucæ*, constructed of intertwisted osiers, covered with ox-hides;† because *chimneys* are there mentioned as in use among a people that scarcely had huts; because the hunted *roe* is spoken of, when Martial says,

Nuda Caledonio sic pectora præbuit urso;—

why shall we not regard that “rust of antiquity,” that child-like simplicity of manners, so conspicuous in these Hebrew books, as a witness for their authenticity, and the genuineness of the history of the patriarchs. Abraham employs a piece of cunning, not to tell a falsehood, but to conceal the truth;‡ for Sarah was also his sister.§ Rebecca deceived the aged Isaac. Jacob, by a crafty contrivance, enlarges his flock, much to the prejudice of Laban. Instances such as these have been cited by the Tindals and the Celsuses of every age, against the authority of the Bible. But they are continually pressed with this question in return: *Does not all this bear testimony to the veracity of narrators?* Consider only how much an interpolator might have interwoven,|| and

\* *Mithridates*, Vol. ii.

† Cæsar, *Bell. Gall.*

‡ 1 Mos. xii. 13.

§ ch. xx. 12.

|| The most splendid testimony to the genuineness of the Hebrew accounts, is furnished by that passage of Hecataeus the Milesian, cited by Diodorus Siculus. from whom it has been preserved to us by Photius in his *Μυριοβιβλίον*, Cod. ccxlv. [We subjoin to this note the following words from Townley's *Illustrations*, &c. Vol. i. p. 292. “The *Myriobiblion* or *Library* is a Review of the works of two hundred and eighty authors, theologians, commentators, philosophers, historians, orators, physicians, and grammarians. It was undertaken at the request of his brother Tarasias, and composed whilst he was a layman, and, as it seems during an embassy at the court of Bagdat. It is one of the most precious remains of antiquity; and is the model

what palliating circumstances he might have introduced. Schloetzer\* remarks of the Jews, that "*they stand prominent among the nations of the world, not merely in connexion with the christian history, as the people of God, but as a powerful nation, who, in the season of their greatness, numbered more than five millions of souls; a cultivated nation, the depository of all the knowledge which remains to us from the remotest antiquity, long before the oldest records of the comparatively recent Greeks.*" Josephus (*Contr. Ap.* i. 2.) eloquently observes: "It is a matter of astonishment to me, that, in all that pertains to antiquity, mankind imagine they must confide in the Greeks alone, but not in us, and in others. For my part, I believe that precisely the contrary course must be pursued, if we are disposed, not to follow vain imaginations, but to search for the truth from the original sources themselves; for, among the Greeks, every thing is of recent date—a day or two old—the founding of states, for example, the invention of arts, the enactment of laws, and,—the most recent of all—their historical writings "

Let us now consider the spirit which breathes in this very ancient history. Every where we shall find the most lively apprehensions of the presence and character of the Deity.

Diodorus Siculus styles the historian "*the minister of Providence.*" "*Let me not, O, thou divine Providence,*" says Lessing,† "*because thy footsteps are invisible, en-*

on which the critical journals have been formed, which in modern times, have so much engaged the learned of different nations and contributed to the advancement of literature. An interesting account of this most learned and accomplished scholar, is given in Berrington's *Literary History of the Middle Ages*, App. i pp. 554--562. His *Myriobiblion*, or *Library*, has been several times printed; the best edition is that of And. Schottus, Rothom. fol. 1653." [Tr.]

\* *Weltgeschichte*, 1792. p. 198.

† *Ueber die Erziehung des Menschengeschlechts*, p. 84.



*tertain a doubt of thy existence."* Divine vengeance reigns, with uncontrollable might, in the history of the world. Plato exclaims: 'Ο Θεὸς πάντα γεωμέτρει—*The Deity metes out all things.* In the history of the Hebrews, however, this all-pervading Deity appears, not as a dark and unintelligible *Adrastea*; but, as Lavater expresses it, as *an absolute God*,—a free and almighty Sovereign, who reveals himself to his chosen ones, and who, with wisdom and irresistible power creates and destroys. It is remarked by Philo: "The Greeks lost sight of the Creator in the creature." Just so, also, the historians who are ἄθεοι ἐν τῷ κόσμῳ—*without God in the world*, forgot, and still continue to forget, that the God who metes out all things, is *above* and *in* the world. They affect to know the breath, which communicates life and motion to the otherwise dry and lifeless collection of bones, sinews, and flesh.\* If we are struck with the conduct of Herodotus,† who never forgets the hand of the Eternal, which regulates the movements of time, how much more important must it be, to discover the only God, the "*possessor of heaven and earth*"—thus he was styled by the royal priest Melchizedec,‡—energizing in the history of the Hebrews? The goddess of Vengeance is seen flying through the histories of the Greeks; but the Jewish and the Christian religion were the first to exhibit the counselling, provident, and affectionate God, in the affairs of the world. And what is all history worth, without a regard to the original source, from which the noisy streams of time proceed? "*God is a sphere*," says the profound

\* The remark of Herder, in his *Briefe über das Stud. d. Theol.* iii. p. 323., that "Ecclesiastical history, without the Spirit of God, is like a Polyphemus, without his eye," is strikingly applicable to the history of the Israelites.

† See Herodotus, ed. Wesseling, p. 14, and Valkenaer's note, p. 216.

‡ 1 Mos. xiv. 19.

Proclus, "*whose centre is every where, whose circumference is nowhere.*" Where is this more true than in history.

Thanks, therefore, to the Hebrews for having immediately, and through christianity, instructed us in the genuine spirit of history. It must be acknowledged that the nations of the East, in general, endeavour, with a sacred zeal, to dissolve the world in God, and thus to destroy the liberty of the creature;\* while those of the West also strive, with a blind precipitancy, to evaporate God into the world. "*But, sunt certi denique fines,*" there is a middle-way, which he will find who is taught of the Spirit of God.

As faith in the universal and wise government of the Highest, reigns in the history of the Israelites, so also confidence in his paternal care of each individual, pervades their didactic poetry, and inspires love and consolation. Into these mysteries, the eye of the pious heathen cast many a wistful look; especially the enlightened eye of the noble Plutarch, who relates of Arion, that he desired to be rescued from a watery grave, for this reason particularly, that he might for the future confide more firmly in the gods.† And, indeed, in this as well as in other respects, we are constrained to exclaim, with John v. Mueller:‡ "*Will not the Chæronæan rise up, at some future day, as a witness for the truth against a goodly number of theologians?*" The conflict of the pious soul with sore afflictions, which serve to kindle its faith, as the fire waxes in the storm, where can we learn it better than in the admirable book of the Psalms? And here, too, we never find a desperate grappling with dark powers, but trials which generate hope—a hope that "*maketh not ashamed.*" But the internal excellencies of

\* It was a great offence to the pious Mohammedans, that the Arabian and Greek peripatetics admitted a φύσις. See the *More Ne-rochim* of Maimonides, ed. Buxtorf. Basil, 1629. p. 159.

\* "*ὡς λαβόμεν περὶ θεῶν δοξάν βέβαιαν.*" See Plut. *Sept. Sapient. Conviv.* ed. Wytttenb. i. 2. p. 141.

† *Werke*, vii. p. 9.

these books—which, although written during a period of thirteen centuries (including the Apocrypha,) breathe the same spirit of divine elevation—are much too numerous, to permit a particular enumeration on the present occasion. We shall call the attention to one only—the idea which the Israelites entertained of the *holiness of God*, and the consequent sense of guilt, and feeling of humility. While the gods were regarded as more nearly resembling men, men also thought themselves to be more like the gods. An insolent haughtiness blighted all the nobler blossoms of virtue. Socrates alone, in all antiquity, knew himself to be rich in the midst of his poverty. Would that he could also have banished that sarcastic smile, which bears witness to his pride of his own humility. *There is a deep self-abasement which clings close to the side of real humility, with a simplicity at the same time which storms the very heavens.* And if David had been a tenfold greater sinner than he was, his sins had all been obliterated by that simple-hearted humility and penitence which was, is, and will continue to be, a folly to all the heathen. Tarry only in the perusal of the single book of the Psalms, and an inexhaustible store of the profoundest moral sentiments will unfold itself to our view. “In my prosperity, I said, I shall not be moved,” says the royal servant of God, “but thou didst hide thy face, and I was troubled.”\* “Before I was afflicted I went astray; but now have I kept thy word,” is the song of another man of God.† Such language of humility was not heard throughout the whole extent of proud Greece. We must, however, for want of room, leave this part of the subject, and endeavour to show,

II. *The profound wisdom displayed in the providential leadings, and in the religious institutions of the Hebrews.*

\* Read the excellent commentary of Luther, in Walch's edition of his Works i. p. 1391.

† Ps. cix. 67.

Let us first of all speak of the providential leadings of the Israelites.

"History," says Leibnitz, "instructs us in the true philosophy." The observation of Clarke also is well founded: "In religion men are apt to be more easily wrought upon, and more strongly affected, *by good testimony than by the strictest arguments.*"\* Mankind, therefore, who are so much under the dominion of sense, cannot receive the truth by means of a system of abstract demonstrations, but only by means of facts; as he alone can rightly be said to *believe* the doctrines and wonders of christianity, who has himself experienced and witnessed their power. The language of Providence is the most familiar language of God, addressed to the heart of every individual. Doctrinal and ethical knowledge was communicated, therefore, to the Israelites, by means of the leadings of Providence.

Why, however, some one perhaps will ask, did God select only *one* people, and reveal himself to them? How comes it to pass that other nations advanced almost as far, without any special divine guidance? Why was precisely *this* people chosen? The first question is met by the ingenious St. Martin with a counter-question: "How does it happen, seeing so many members stood in need of the marrow-bones, that the body has but *one*?"† Lessing replies to the other questions, comparing the human race to

\* Discourse concerning God, the Obligations of Nature, &c. p. 199.

† In reference to this sentence, we are constrained to adopt the words of Castellio, on 1 Pet. iv. 6., "Hunc locum non intelligo, ideoque ad verbum transtuli." The sentence in the original runs thus: "Warum, da so viele Glieder der Markroehren beduerften, hat der Leib nur Eine?" If the passage means to intimate that *there is but one marrow-bone in the human frame*, it is anatomically incorrect. If it means that *while so many individual members or limbs required and are furnished with marrow-bones, the body or trunk contains but ONE*, it seems to be an inapposite reply to the question which it is intended to meet.—(Tr.)

an individual man: "Will education appear useless, because the children of nature sometimes overtake, if not surpass, the children of education?" And again: "Is it not of capital importance, that God should fashion to himself the most uncultivated and the most rebellious people, so that the struggle between the *divine* and the *human* might be developed in the most striking manner?" All this is undoubtedly true. But Lessing has overlooked the fact also, that no nation—the Persians the nearest; the Greeks, not at all—could cope with the Hebrews, in what was then, and is now, the material thing,—in humble and genuine knowledge of God: for every thing else is mere tinsel. He has also overlooked another circumstance, that a people whose eye is not single, is entirely unfit to receive a revelation; that, therefore, neither the imaginative Indians, nor the vain and speculative Greeks, nor the haughty Romans, could have received a revelation without marring it. If we consult the records of the Hebrews, we shall discover that the experimental knowledge of God, communicated through the medium of the senses and visible divine interpositions, was the main thing which prevented the entire apostacy of the corrupted race from that God who exclaims so emphatically:\* "For who, as I, shall call, and shall declare it, and set it in order for me since I appointed the ancient people? And the things that are coming and shall come, let them show unto them."

By the side of the special providential leadings of the Israelites, we may place the *Law* and the *Prophets*, as divine means of grace. "Into this land of wonders," says John v. Mueller,† "Moses conducted the Israelites. From the summit of the mountain, where, of old, adoration was offered, the Israelites received their Laws. But the spirit of these laws was itself a wonder." This law, and the manner in which it was given, is become an offence to all unbelievers. But few of the heathen can extol the law as Strabo‡ does.§

\* Is xliv. 7.    † *Allgem. Geschichte*, i. p. 439    ‡ Lib. xvi.

§ Origen, in his second book *περὶ ἀρχῶν*, expresses the belief "that



Among its defenders, however, a great diversity of opinion prevails. The learned Spencer endeavours to show, that something must of necessity be borrowed from paganism, for the use of the people of Israel, if the stiff-necked race were to be prevented from entire apostacy. Opposed to him stands Witsen, who seeks to prove, that every thing which the Israelites possess, is peculiarly and appropriately their own. Between the two is Warburton, who, from the circumstance that only terrestrial rewards and punishments are insisted on, thinks to establish the divine origin of the Law. If, now, this one thing is indubitably certain, that the other nations have not been entirely neglected by God,—that they have derived many a divine *stamen* from the primeval revelation made to man; and if we seek to ascertain the principle of the universal economy of God, it will then appear to us perfectly clear, why the Israelites had so much in common with other nations. For, it seems to be established in the universal economy of the divine decrees, that a ceremonial worship and a sacrificial service should every where precede the worship “in spirit and in truth.” Whether the nations would not at once have received a system of spiritual doctrines; or, whether the Chinese and the Japanese are not already ripe for a purer faith, is beyond the power of any mortal to decide. We shall see and know, however, when the dial-plate is removed from the grand clock-work of the world.

We find, therefore, among all the pagan nations, imposing ceremonies; and among the Jews also, a splendid external worship; but—and here is the striking difference—monotheism, and a symbolical, and typical meaning stamp upon the Israelitic worship a peculiar character. The religious laws of the Jews had plainly two grand objects in view;—to inscribe monotheism upon the very tablet of the heart, and to awaken a lively sense of sin. *Sin, Sin!* This is the word which is heard again and again in the Old Testament; a clear understanding of the reasons of the Israelitic economy, and of all the Levitical laws, belongs to the privileges of the future life.”

and had it not there, for centuries, rung in the ear, and fastened on the conscience, the joyful sound of *Grace for Grace* could not have been heard, at the time of Christ, as the watchword of the New Testament. What need of *Grace* have those heathen, who will hear nothing of *Sin*, while, alas! they feel but too much its destructive consequences? To this end was the whole system of sacrifices; to this end, the priesthood,—that all flesh might know that it is *grass*. It was obviously essential that thereby the law should prepare the way for christianity. In every view, the sacrificial worship must be regarded as one of the most unaccountable institutions of the ancient world. Strange, indeed, that uncorrupted nature, even without the aid of grace, should feel, in so lively a manner, its dependance upon God, and its deep pollution! Indeed, we are constrained to adopt the words of the wise *Messenger* :\* “Do you ask if this sentiment descended from remote antiquity? Or how this reverential fear of the unseen God, having once become current among men, could be propagated to the succeeding generations? The answer is easy. Water descends with ease, and finds its own way; but, by tracing the stream upwards, we arrive at length at a point which is the highest, and there the water no longer descends, but gushes from the fountain. It is a more difficult question than many are wont to imagine, how the first sacrificer came by the idea of a sacrifice.”†

\* Claudius' *Werke* iii. p. 65. [Matthias Claudius, who, from the titlepage of his miscellaneous writings (*Saemtliche Werke des Wandsbecker Boten*,) was commonly known by the name of the *Wandsbeck Messenger*, was born in Holstein, in 1743, and died in 1815, and is numbered among the most original and ingenious writers of his day.] (Tr.)

† Grotius—what a man by the side of many of our day!—is of the same opinion. *De Veritat. Rel. Chr.* i. §. 7. “Sunt vero instituta quaedam ita hominibus communia, ut non tam naturae instinctui, aut evidenti rationis collectioni, quam perpetuae traditioni accepta ferri debeant: *qualis olim fuit victimarum in sacris mactatis*.



The belief also in one only God, what a tone of genuine piety it produced! This has not been hitherto sufficiently appreciated. The gods of the Greeks were exalted men, who, being unequal in might, were embroiled in mutual contentions. As he who knows no better protection and no surer defence, than the favour of a powerful party, never can attain to quietude and tranquillity; but, one while, full of anxiety, lest his party should be forced to succumb; at another, disquieted with solicitude, lest *he* should lose its favour, must cherish in his bosom an everlasting conflict and dread; so also was it impossible that an unclouded spiritual life could dawn in the bosom of a serious-minded Greek. He could not say with the Psalmist: "Truly my soul waiteth upon God." An unceasing ebb and flow must have disquieted the fainting heart, when one deity was known to hurl defiance in the face of another:

ἐπ' ἐμοὶ ῥιπτέσθω μὲν  
 Πυρὸς ἀμφήκης βόστρυχος, αἰδέη δ'  
 Ἐρεθίζέσθω βροντῇ, σφακέλω τ'  
 Ἀγρίων ἀνέμων· χθόνα δ' ἐκ πυθμένων  
 Αὐταῖς ῥίζαις πνεῦμα κραδαίνοι,  
 Κῦμα δὲ πόντου τραχεῖ ῥοδίῳ  
 Ξυγχώσειεν· τῶν τ' οὐρανίων  
 Ἀστρων διόδους, ἔς τε κελαινὸν  
 Τάρταρον ἄρδην ῥίψεις δέμας  
 Τοῦμὸν, ἀνάγκης στεῖρῃς δίναις·  
 Πάντως ἐμέ γ' οὐ θανατώσει.\*

"Let the sharp and jagged lightning be hurled against me; let the air be convulsed by the thunder and the rage of fierce winds; let the tempest upturn the earth from its lowest foundations, and confound, in its frightful whirl, the waves of the sea and the course of the stars; let him plunge me,

\* Aeschylus, *Prometheus*, vs. 1045. ed. Glasg.

by the irresistible whirlwind, into gloomy Tartarus ; still, he cannot slay me." Such was far from being the case with the Hebrew. He knew that *his* God was the God of heaven and earth, who gave to all nations their habitations, to whom "every knee shall bow, and every tongue shall swear."\* The effects of this constant flowing forth of the heart toward the only living and the true God, are known to those who lead a spiritual life. What it means, to look away from man, and to look solely to God, was well understood by all the holy men of the Jewish and the Christian Church, by all the martyrs, and by Luther also, when he replied to the Prince Elector: "*You cannot protect me by your might, but I can protect you by my prayers.*"

Such then were the effects of the faith in the only true God. Still more beneficent was the faith in the only living God, as *the Holy One* who reigns above the powers of Nature. The deities of the Greeks were dependant professedly upon Nature. Of course, there was nothing in their system by which the soul of man might range beyond the limits of time. Nay, terrestrial things were even consecrated in the eye of the Greek. It seemed therefore to him temerity, to lift himself above them and see them beneath his feet.

If we direct our attention to the political portion of the Law, we shall find that in this respect the institutions of Moses will cope with those of any other nation. The natural sentiment of humanity and equity was laid at the foundation, and from this principle proceeded most of the commands. Witness the humanity and gentleness toward strangers, widows, orphans, and even beasts. How tender is the prohibition (2 Mos. xxii. 21. xxiii. 9.): "Thou shalt neither vex a stranger nor oppress him: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt." And again (3 Mos. xix. 34.): "But the stranger that dwell-

\* Is. xlv. 23.

eth with you, shall be unto you as one born among you, and thou shalt love him as thyself." Witness also the numerous commands concerning widows and orphans, in substance as follows: *Ye shall wrong neither the widow nor the orphan: for they will cry unto me, and I will hear their cry, and my anger shall burn, so that you shall be slain with the sword, and your wives shall be made widows and you children orphans.* Compare 2 Mos. xxii. 15., 3 Mos. xix. 32., 5 Mos. xv. 7., 5 Mos. xxiv. 10., 5 Mos. xxiv. 14. 17., and in relation to beasts, 2 Mos. xxiii. 11., 3 Mos. xxii. 24., 5 Mos. xxii. 1. And before all other commands, those which enjoin as follows: *Thou shalt love God supremely, and thy neighbour as thyself.\**

This Law and this religious service, were, it is true, a mere vail. They became, about the time of our Saviour, more and more spiritless and nerveless. Then it was that the winged Psyche burst from its *chrysalis* state, and extended its wings toward heaven. Until this happened, holy men were sent continually, down to a very late period, who breathed forth the Spirit of the Almighty, and enlivened the age. We poor mortals are in a fallen state, and so long as we are not enlightened from above, have no scale by which to measure what is Divine, when presented to us. Hence the contempt of the natural man for the Holy Scriptures. It is only after long wrestling and agonizing, that we come to participate in any illumination; and as in divine matters every one *knows* only as far as his own experience extends, so we become acquainted with what is divine in the Scriptures, just in the proportion in which it begins to increase in ourselves. This is particularly true in the reading of the Prophets. Their words must appear dry and barren to every heathen, and

\* On this and other points discussed in this Essay, I would refer the reader to George Mueller's *Philosophische Aufsätze*—a book full of profound thoughts.

we cannot be surprised to find him resorting, with a hundred-fold more gratification, to Homer and Anacreon. But when we receive the Spirit of God as our teacher, a new sense is generated ;—then we understand the prophecies, the miraculous annunciations, and the unfathomable depth of the spiritual meaning. More, however, of this below.

If we wish to obtain a correct view of the Prophets, we must transport ourselves entirely into antiquity. Origen (*Contr. Cels.* i. 36.) regards it as certain, that the heathen world had revelations of the future. That the Jews might not apostatize, it was necessary, says he, that they also should have their prophets ; and for these prophets they must have been indebted to God himself. From whatever source the pagan priests may have derived their knowledge of the future,\* the Jewish prophets had theirs undoubtedly from God.

\* For this field, the magnetical and somnambulistical phenomena of our day, furnish entirely new results. It fares however with these inquiries, as with the philosophy of Kant. Stilling thought, that Providence had now laid open another door, by which mankind might enter heaven ; inasmuch as philosophy herself had exposed her own weakness. How very few, however, is it probable, have thus arrived at the truth ! By the phenomena of magnetism, again, it was thought, that mankind must certainly be convinced of a God who reigns *in* and *over* Nature. In place of this, however, the advocates of pantheism undertake to prove, by means of magnetism, the identity of the soul and the body, and make Jesus nothing but a magnetiser. What shall we conclude from these things ? That the Gospel will be its own witness. Still, however, the theologian can always employ those phenomena for the advantage of his department. Nature is in itself indifferent. But as soon as a moral being begins to stir up its powers with good or bad intention, the kindred good or bad spirits join themselves to him accordingly. Besides, the more uncorrupted,—the more consistent with nature a man is, in so much the closer relation does he stand to surrounding nature. This remark serves to explain why it is that, in more ancient ages, universally, operations upon nature were frequent. It will also be plain from this remark, that *duo si idem faciunt non est idem*. Moses could command nature ; so could the Egyptian magicians also (if indeed

Anciently mankind lived in a more immediate connexion with the world above, than they do at present. Hence the lively sentiment, that nothing could be done *sine Numine*. It is from this point of view that we must regard the prophets. They must in every thing stand between God and man. Inasmuch as the conducting of the affairs of the Hebrews exerted a peculiarly important influence upon their religion—for the doctrinal system of the Israelites was inscribed in large characters upon their providential leadings—prophecy also must, of necessity, have an immediate reference to this. So long as the will of God was thus communicated to the souls of his holy ones, the people continued in an intimate connexion with their God. The new-fashioned notions of those, therefore, are altogether erroneous, who can see in the prophets nothing but demagogues and poets. Isaiah can with as little truth be styled the *minister of war*, in the cabinet of Hezekiah, as Tiresias, the minister of religion, at the court of Oedipus; or the Bramin Bidpai, Chancellor of state of the wise Dabschelim of India. Still more strange does it sound, to hear some speak of court-prophets, as of court-comedians. With what propriety can those be denominated demagogues, who manifested their zeal toward the kingdom, because the worship of God was sinking or rising;—who threatened wars only as the punishment of ungodliness, who promised peace only as the reward of piety, who never

they were not mere jugglers); to the former, therefore, every thing was possible; to the latter only *much* was possible. The principle of *self* is always corrupt; the principle of the *subjection of self to God* is always divine. Again, nothing can be more absurd and unhistorical than to refuse assent to all the accounts of oracular histories. How very definite and express are many narratives from those ancient times. I would call the attention of the reader to some important narratives of this kind drawn from the Arabian ante-Mohammedan antiquities. See, concerning the prophetess Dharifat al Chair, De Sacy, in the *Memoires de l' Acad. des Inscript.*, xlviii. p. 492, 634, &c.



sought their own interest, who foretold the future and still continued herdsmen (as in the case of Amos), and who, on account of their severe chastisement of apostacy, must have been in continual dread of being slain with the sword and of being sawn asunder? Who would venture to class such men as these, of whom the world was not worthy, with Cleon *the leather maker*? And what kind of poetry do they think of, when they cite Jeremiah and Isaiah in the capacity of *poets*? The external form was nothing in their estimation. They could not therefore, out of regard to the form, be styled poets. The spirit, however, and the towering flight of the thoughts, certainly cannot be denominated *merely* poetry, provided we believe the Spirit of God to be actively operating upon the souls of the men, and see more in their books than the lofty aspirations of the human powers. If the Spirit of God announced what lay beyond the sphere of human knowledge, then the words of the prophets were not merely external exhibitions of the movements of the soul within; they were the *words of God*. If not, how could the prophets complain of false prophets,—foretellers of the future, whom God had not commissioned? But even admitting they could have done this, under the influence of arrogance and self-delusion, how can we account for the existence of a fact such as we read of in Jer. xxviii.: “And Hananiah spake in the presence of all the people, saying, Thus saith the Lord, Even so will I break the yoke of Nebuchadnezzar, king of Babylon, from the neck of all nations within the space of two full years.” Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah, The Lord hath not sent thee; but thou makest this people to trust in a lie. Therefore thus saith the Lord, Behold, I will cast thee from off the face of the earth: this year thou shalt die; because thou hast taught rebellion against the Lord. So the prophet Hananiah died the same year, in the seventh month.” Is it possible that Moses could have meant

by a prophet, a poet and a well meaning demagogue, when he threatens, 5 Mos. xviii. 20.: "But the prophet which shall presume to speak a word in my name, which I have not commanded him to speak \* \* \* \* \* even that prophet shall die." And again, in vs. 21.: "If thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him."

We now proceed to the third and most important point, viz. to show,

III. *The entire dependance of the New Testament upon the Old;—and that Christ is the sum and substance of the Old Testament:* for, "Non sapit vetus scriptura, si non Christus in ea intelligatur\*—*The Old Testament is savourless, if Christ be not tasted in it.*"

This intimate connexion between the New and the Old Testament, may be viewed in a four-fold light.

1. The principal features of the New Testament ethics are found also in the Old Testament, and seem to have originated there.

2. The system of doctrines of the New Testament, is the development and illustration of the doctrine of faith, contained in the Old Testament.

3. The prophecies of the Old Testament are fulfilled in the New.

4. Christ is the centre of all prophecy.

In regard to the ethics of the New Testament, we may remark that three things unite to constitute the harmony of the Christian life—*humility, faith and love.* Of all these, the presentiment and elementary principle existed in the

\* Aug. Tr. 9. in Joh.



Jewish religion, and of the first two, in the Jewish religion *alone*. We have seen that humility was the scope of the sacrificial system. The priesthood and the Law were ordained for the purpose of awakening *a sense of sin*. Hence we find such frequent and striking allusions to humility in the Old Testament. "The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit."\* He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?† "For thus saith the high and lofty One that inhabiteth eternity; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."‡ "For all these things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word."||

It seems, then, that lowliness of mind, and a meek, humble, and broken spirit, which the heathen regarded as a blemish,§ were regarded by the Hebrews as the proper temperament of the soul; and while the heathen extolled the "*elatio animi*," and the "*ὑμῶς ἀγαυὸς*" it is recognized as a prominent feature in the economy of the God of Israel, that, "He resisteth the proud but giveth grace to the humble."

If, in reference to this important point, we examine the views of the pagan nations of the East, we shall find, it is true, among them, something of a more elevated character, than among the Greeks. But, in their rage for speculation, they found themselves at length upon a giddy elevation. "Father, mother, property, passions, every wish, must be relinquished in order to arrive at that state of self-annihila-

\* Ps. xxxiv. 18.

† Micah. vi. 8

‡ Is. lviii. 15.

|| Is. lxvi. 2.

§ Cic. de Off. iii. 32.

tion in which we can contemplate the Deity :” says the Indian—Chinese book *Sucheulhchangking* \* “When the true light of God enters, then is the sense of self-annihilation so great, that knowledge also ceases:” is the doctrine of the Nyaya sect.\* Thus it appears that self-annihilation, for the sake of God, was a doctrine of the speculative East. This doctrine is unfruitful in the practical benefits of life. Still a deeper meaning lies in these doctrines than in those of the Grecian voluptuousness.

Another christian virtue, which is found in its elementary state in the Jewish religion, is *Faith*—a virtue utterly unknown to the pagan world. Faith, in the christian sense, is “a firm belief and clear anticipation of a more exalted stage of existence, into which we enter through a preparation of heart, although its *nature* cannot be fully comprehended by us. Inasmuch as we carry about with us, in the interior of our heart, the image and the seed of a more exalted existence, as strangers and pilgrims in the world in which we live, we can, from this very circumstance, be satisfied within ourselves, of the reality of the light which beams to us from that higher stage of existence, and feel within ourselves the truth of the more exalted life which is destined for us. The Apostle John, therefore, declares, not merely emphatically or figuratively, but with a profound and direct meaning: ὁ πιστεύων—ἔχει ζωὴν αἰώνιον.—μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν. “He that believeth—has life everlasting—has passed from death unto life.” The Saviour himself points out, most clearly, the profound meaning of this passage, when he says: τὸ ὕδωρ, ὃ δώσω αὐτῷ, γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον. “But the water that I will give him shall be in him a well of water springing up into everlasting life.”\*

\* *Mem. de l' Acad.* xxxviii. p. 320.

† Ayeen Akber. ed. Gladwin, p. 397.

‡ Neander's Bernhard, p. 332.

In this divinely profound sense of the word, the Hebrews were unacquainted with *Faith*. But the cordial, unconditional resignation to God, which appears in the lives of the pious Fathers of the Old Testament, was the most excellent preparation thereto. With what vigour did this spiritual life display itself, when Abraham, in obedience to the divine command, could resign his son—his only heir, the offspring of many prayers, *in whom was the promise of the Seed*. In the visions of the night, the well known voice was heard. In the morning he departs with two of his trusty servants. To no one, neither to the mother, nor to the son, nor to the servants, does he make known the conflict of faith. His lacerated heart betrays itself only in the memorable words: “My son, God will provide himself a lamb for a burnt-offering.” This is a faith—this is a submission, which might well exalt the patriarch to be the “Father of the faithful.”\*

Thus does the idea of submission in faith run through all the books of the Old Covenant: nay, we might even tarry at the word *Covenant*, and contemplate in it the magnitude of the idea of *faith*. What a thought! *God covenants with man!* “A presumptuous idea, if our own invention, a lofty one, if revealed to us;” says George Mueller. It could hardly be otherwise than that men should walk in the strength of faith, although this in itself is so difficult. “All the circumstances in which we are involved,” says Philo,† “persuade us to confide in our might, our health, our strength, and our wisdom: to look away, therefore, from all these things, and to depend solely upon God, *μεγάλης καὶ ὀλυμπίου διανοίας ἔστι* *is an indication of a great and heavenly mind.*”

But how is it with regard to *Love*, the remaining christian virtue? Can we discover the elements of this virtue also

\* Compare what a profound thinker, Baumgarten-Crusius, in his *Einleitung in die Dogmatik*. p. 67. says on the subject of Faith.

† *Quis rerum divinarum hæretis*, ed. Pfeiffer iv. p. 43.

in the Jewish religion? Undoubtedly we can. The Lord God thus commands the Israelites (5 Mos. vi. 5.): "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." And what does he promise—he who thus commands the love of his people—in order to show himself worthy of their love? "For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee" (Is. liv. 10.). And again: "But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee" (Is. xlv. 14, 15.).

This is indeed the language of love, and a language which might well stir up the hearts of the Israelites to fulfil, on their part, the command of love. And if, after so many affecting exhibitions of love, the lightnings of wrath are seen to play, still the heart was already resolved and the soul warmed. And this must have been the effect also of the bare consideration of the providential leadings with which the people were favoured, whom the Holy One had chosen for his peculiar possession. These guidances induced a hearty confidence; and no such confidence can exist without love.

Here we are met by the old objection: "The God of Israel was a *jealous, angry, wrathful* God." But the expression *קנא*—*a jealous God*, denotes, not a *wrathful, angry* God, but a God who suffers not his rights to be invaded, and exercises a tender vigilance over the object of his affection. In this sense it becomes a precious epithet. Besides this, the reply of Origen may be adduced, in answer to the objection: "The sinner is not merely to be treated with *clemency*; his *fears* also must be appealed to." Even now, after the message of love is come to us in the Gospel, we may still peruse those startling passages, and acknowledge with hu-



mility that they conduce to *our* edification and safety, in the midst of our constantly recurring infirmities. Besides, this jealous God addressed his chosen ones in quite a different tone from that in which he speaks to the rebellious people.\* When the Lord passed by before Elijah, it is said (1 Kings xix. 11, 12, 13.): “And a great and strong wind rent the mountains, and brake in pieces the rocks, before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle and went out, &c.”

Such then is the love of God towards men, and such the love of men towards God. In regard to the love of men for their fellow-men, how can it be expressed in more direct terms than in the command: “Thou shalt love thy neighbour as thyself.” Here the idea of love is sufficiently elevated. That some degenerate minds, at a later period, lowered and contracted this precious command, cannot hurt the command itself.

Thus we see, even in Moses and the Prophets, the embryos of the celestial and harmonious christian virtues; and as soon as humility and love burst forth into full and vigorous life, we find lowly and affectionate hearts, as that of an Anna, an Elizabeth, a Mary, a Simon, and a Joseph, ready to welcome them.

And if the moral elements of the christian life can be found in the Jewish religion, the same may be said of the doctrines of christianity. A two-fold view, however, may be taken of

\* It is well remarked by Procopius (on Sam. i. 21.): ἐπιστημαίνεσθαι δεῖ ὡς οἱ ἐπιστήμονες τοῦ προτέρου λαοῦ ἦν τὸν ἐφρόνιζον τῶν σωματικῶν τοῦ νόμου παραγγελμάτων. To which we may add, that all were required to sacrifice in the Temple. Elias, however, sacrifices upon Carmel, and Samuel in Mizpeh.



this matter. All theologians are ready to acknowledge the intimate connexion between the doctrines of the Old and those of the New Testament. Some of them, however, affect to show how, in the natural progress of human things, the Gospel might grow out of the religion of the Hebrews; while others, admitting an unremitting providential guidance of the children of Israel, endeavour to prove that the "Ancient of days" designed gradually to prepare all hearts and minds for the coming of the Saviour of the world. Adopting a process of inductive reasoning, we may arrive at the truth by showing that the Hebrew nation is an inexplicable riddle to the mere historian; that their sentiments are a wonder, their law a wonder, their leadings a wonder; and then, from the circumstances and condition of the world, and of the Hebrew nation at the time of Christ, as well as from the history of our Lord, we may conclude, with the utmost confidence, that christianity never could, in the natural course of things, have grown out of the Jewish religion. Still this mode of reasoning may not prove so convincing, as to enter into the doctrine of redemption, and to become acquainted with the power of the Holy Spirit, and then, on the authority of Christ, to look for more in the religion of the Jews, than at first sight presents itself; and to admit no natural development without the special superintendence of God. He who pursues this course—who suffers himself to be born again of the Holy Ghost—is liberated from all doubts; for it is not, properly speaking, the understanding that doubts, but the will.

Which now are the doctrines of the New Testament that are exhibited to us in the Old? In our opinion, all are found in the Old Testament, more or less clearly delineated. The proofs of this we cannot introduce here in detail, nor is it necessary. We confine ourselves to a remark on the history of the Old Testament doctrines.

It cannot be denied that many doctrines made their appearance, for the first time, after the lapse of many ages—

for example, after the captivity. Are these doctrines—the doctrines, to wit, of Immortality, of a Resurrection, of a Universal Judgment, of Demons,—all of foreign origin? And if so, are they therefore false and fabulous? Unfortunately the testimony out of those times is so deficient, that, without being able to adduce any thing satisfactory, we are driven to hypothesis. Resting on the authority of Christ, and listening to the words of Cicero and of Augustine: “*nulla falsa doctrina est quae non aliquid veri permisceat*,” we may admit that in every ancient religion, there were some divine elements. This is particularly true of the religion of the Parsees. He has not left himself without a witness in any nation.

Now we find, on the other hand, allusions to various doctrines, in the books of the Old Testament; for example, to the doctrine of Immortality, in the translation of Enoch and Elijah;\* to the Resurrection, in Ps. xvii. 15;† and to the Universal Judgment, in the innumerable passages where the expression occurs **יום נורא** “*the great and terrible day of the Lord*,” and finally, to the doctrine of Evil Spirits in Gen. iii. where the serpent as certainly denotes the “father of lies,” as in the Zend-avesta, it denotes Ahriman; and in Mos. xvi. 3. 10. 26., where Gesenius also adopts the meaning, *evil spirit*.‡ Hence we are constrained to believe (as De Wette, on Ps. cciv., supposes, and as Drusius before him

\* Compare 1 Kings xix. 4. where Elijah exclaims; “Now, O Lord, take away my life”—in which expression a peaceful and happy removal is intended, a violent one is denoted by another word **נִשָּׂא**.

† See De Wette on this passage: “If our view of the passage be correct, we have found here, in this psalm, the hope of immortality.”

‡ The Jews have also recognized an evil spirit—*Asasel*: see Eisenmenger *Entdecktes Judenthum* I. p. 323. 325. The Christians of St. John also have an evil spirit of this name. Vid. *Onomasticon ad Libr. Adami*. p. 31.

had attempted to prove,) that the Hebrews also had a kind of secret doctrine, which was handed down traditionally among the better informed and wiser sort, and faintly glimmers, now and then, through their common didactic writings. In support of this opinion, we might also adduce the universal admission among the Jews of a *תורה שבעל פה*-an *oral law*; at least we may conclude, from this universal admission, that the opinion is not entirely without foundation. If this supposition then be well founded, the circumstances of declining Judaism and those of declining paganism, are very similar. Creutzer has shown that the heathen, as soon as christianity threatened to subvert their entire system, brought to view whatever in their mysteries bore a resemblance to the christian doctrines,\* and here and there accommodated it perhaps to the christian system. In the same manner, as it seems, the Jewish religion came, in the dispensations of Providence, into such close contact with the Persian doctrines, that the instructions which had long been bequeathed from one to another in cautious secrecy, at length were published, were illustrated and perfected by their close connexion with the Persian doctrines, and thus served to lay the foundation for the new order of things which Christ introduced.† This appears to us to have been the true origin of these doctrines. Providence designed that they should be disseminated, just before the advent of Christ, in order that

\* Compare what Mosheim says in his treatise: "*De turbata per Platonicos Ecclesia*," §. xxv. and Hebenstreit: "*De Jamblichi doctrina, christianae religioni, quam imitari studet, noxia*."

† How little ground we have to reject all the doctrines of the extra-Jewish world, is manifest from the fact that so much in the Mosaic ritual was of Egyptian origin, and was consecrated only by its reception into the Jewish religious service. It is universally the case that where things divine have gained the ascendancy of things profane, the previous form of the profane is not obliterated, but is rendered sacred.

he who was merely to bring the new Spirit, and, by means of this, to destroy the veil of the law, and to illustrate these doctrines, need furnish no system of doctrines, but merely announce, by his precepts and his life, the one great doctrine: "*God hath so loved the world.*" Those post-Babylonian doctrines were illustrated, however, by the instructions of Jesus and the Apostles to such a degree, that they appear in an entirely new and spiritual light,\* as the pure and disembodied spirit, escaped from the lifeless body of the Rabbinical system.

Let us turn now to the third connecting link between the Old and the New Testament, viz. the Prophecies. And here we may distinguish between such as relate in general to the times of christianity—the kingdom of Heaven upon the earth; and such as treat merely of the person of the Saviour. If any portion of the Scriptures has suffered from a loose treatment, it is the prophetic portion of the Old Testament. Without considering that the New Testament was composed by the disciples of our Lord, within the space of a few years, whilst the Old Testament was written, during the space of eleven centuries, by priests, kings, neatherds, and legislators—all, however, impelled by one and the same spirit;—without considering this, the exposition of the Old Testament was conducted like that of the New, as if all its books had been the production of one and the same age. But we who stand, as it were, upon the summit of almost six thousand years, must survey, with an eye that takes in the whole extent of universal history, the ages that are past, in order rightly to understand the plan of the "*Ancient of Days,*"

\* Compare, for example, what Sueskind (*Magazin*, x. p. 92.) says on the notions which the Jews entertained concerning the Messiah, as about to awaken the sleeping dead, and to judge the world; and concerning his kingdom at the end of the world. This learned and faithful theologian exposes the wide difference between the Rabbinical and the christian exhibition of the doctrine.

even in the history of the Jewish people. He, however, "who hath measured the waters in the hollow of his hand, and meted out heaven with the span," has also set bounds to the times of knowledge; and if thousands on thousands of years must roll away, ere the bucket be filled, drop by drop, still we must believe that "with him a thousand years are as one day," and exclaim with the prophet: "Who hath taught him knowledge and showed to him the way of understanding?"

Thus we find that the idea of a Kingdom of God, of a Day of Judgment, and of a Spiritual King of Israel, unfolded itself gradually among the people of God. It is not our design here to run into detail, but to present only the prominent ideas. There are implanted in the human soul certain *semina eternitatis*—*seeds of eternity*, as Jos. Scaliger styles them; that is, certain enlivening conceptions, which a rational faith embraces and clings to in the ceaseless whirl of temporal affairs. Such sentiments were prevalent among the heathen of more ancient times, and are still prevalent among many of the heathen without the limits of Europe. In Europe, however, many considered themselves too wise to retain and acknowledge such sentiments. Would that the words of the late genuine philosopher\* were taken to heart and their truth felt. "The conviction is indeed spreading abroad, how very slender is the foundation upon which rests that vaunted quality, denominated of late years, *strength of mind*; and that it demands a much greater *strength of mind*, to believe, without cavilling and without the mania for explanation, the mysteries of Religion, than to reject, as insipid and weak, every thing which will not forthwith harmonize with the most common rules of reason and philosophy."

As examples of such "seeds of eternity," we may mention

\* Solger's *Philosophische Gesprache*—a book fraught with profound, valuable and correct views. See pp. 191. 195. 216, 217. 249.



the notions of God, of Liberty, and of Immortality, comprehended and held by the sound mind, through the instrumentality of a faith which transcends all knowledge,—which *observes* rather than *demonstrates*, and *justifies* rather than *construes*.\* Upon the same foundation rests also the notion of a primeval happy condition of man, of an intimate connexion between the spiritual and the material world, of a revelation from God, of a Saviour of the world, and of a blissful eternity. Among all the nations of the earth, the feeling of these truths displayed itself, and continues to display itself, in various ways. Among the Jews, however, this seed grew gradually till it became “a tree, so that the birds of the air come and lodge in the branches thereof.” Two stars were seen by their wise men to twinkle in the dubious twilight—a period of terrestrial felicity, and a Redeemer. As the time approached, however, when both should appear, these stars shed continually a brighter and more certain light.

True, the hope of a Redeemer was cherished in other nations also, under a variety of forms. The Chinese, the Tibetans, the Indians, the Persians, and the Greeks, possess their traditions concerning the golden age and its return.

\* It promises to be an advantage to many young and inexperienced minds, that the spiritless abstraction of the philosophy of our day, is carried so far and with such consistent conclusiveness, as to render it manifest, that the end of all such speculation can only be a comfortless *material* or *ideal Pantheism*, which robs us of God, of Liberty, and of Immortality.\* If, however, philosophy would leave its regions of speculation, and consider attentively, and with the caution which becomes it, the everlasting wants of man, which can never be denied, it would then be content to see christianity entirely founded upon these wants. Then, with Koeppen (*Philos. des Christ.* i. p. 30.), it might prove even the doctrine of Original Sin,—the fundamental doctrine of a living Faith.

\* For an *impersonal* God is no God, an *ideal* Liberty, no Liberty, and an *ideal* Immortality, no Immortality.

Among the Indians, we find Chrishna, among the Persians Oschanderbami, among the Irish, the hero Thor, as the personage who is to effect the deliverance. But fable glimmers with a doubtful and changeable light. Among the Jews, on the contrary, the Messiah is the fixed and the bright centre of all hope. At every period, they believed him near at hand, as the Apostles did in regard to the Day of the Lord—the second appearance of the Messiah. I do not say, indeed, that in Gen. iv. 1. Eve supposed already that the Messiah was to come from her womb. Passing by other arguments which might be mentioned, the Fathers of the Church discover in this passage no prophecy. But Jacob, beyond a doubt, believed his appearance near at hand. So also did David. It cannot, therefore, with any justice, be urged as an objection to the ninth chapter of Isaiah, that the prophet mentions, as a sign of a thing at hand, an event which was shrouded in the darkness of distant futurity; for by the Israelites it was regarded as most certain, that the Redeemer would come, and whilst the prophet recalls to their recollection this most certain fact of redemption, and enlarges upon it, and confirms it, the promise which lay nearer at hand becomes more certain and established. Nay, the notion of a Messiah was so very prominent in all the imaginations and conceptions of the Hebrews, that in the eleventh chapter the prophet recurs to it again, inasmuch as this personage who was to come, was to satisfy every want, to procure peace upon earth, and to re-establish righteousness, holiness, government, religion and law. Beyond all controversy, in the promise of the Seed, in Gen. iii., which should bruise the head of the serpent, the Messiah is meant. This the christian asserts as confidently, as the Indian does that the serpent, whose head is bruised by Chrishna, is the evil spirit;\* or as the pagan Icclander does that the dragon,

\* Maurice's *History of Hindostan* ii. p. 290.

whose head is bruised by Thor, is the Devil.\* This precious promise descended, in early times, from generation to generation, until He came "who should come." According to the doctrine of Zoroaster, in the last days of the world the holy man Oschanderbami (Oschanderbegha), will come to contend with the evil spirit, for the space of twenty years. He will at length obtain the victory, justice will return, kings will render him homage, and peace will dwell upon the earth.†

This glorious hope beams forth again for the first time in 1 Mos. xlix. 10,‡ in the words of the dying patriarch, inspired by the breath of the Eternal. Whether the Messiah is intended in 5 Mos. xviii., admits of doubt. In the Psalms of David, the light of hope again shines with indubitable clearness. The Second, and the Hundred and Tenth Psalm, can be explained, by a sound exegesis, only of the Messiah.§

\* Edda, Fab. ii. 25. 27.

† Hyde *De Religione Perss. veterum*, ch. 31. Comp. Zend-avesta ii. p. 375.

‡ We particularly recommend to the reader to compare what Jahn has said, in his *Einleitung ins Alte Testament*. Vienna, 1802 p. 507. In the seventh or eighth century, appeared, for the first time, the reading **שִׁילָה**. As late as the tenth century, the Egyptian Jew Saadiah translated it—*He whose it is*. Gesenius, also, by the *Shiloh*, understands the *Messiah*.

[As a compound, the word **שִׁילָה** is composed of **שֵׁ**, equivalent to **אֲשֶׁר**, and **לָהּ**, the same as **לָו** to him. The expression "Until Shiloh come" would then denote: *Until he comes whose it* (the sceptre) *is*. It may gratify some of our readers to see the different translations of this word, adopted by the ancient versions. From the Hexapla of Origen and the Polyglot of Walton, we extract the following. **ἀπόκειται**—*for whom it is reserved*: Aquila and Symmachus. **τὰ ἀποσείμενα αὐτῷ**—*the things reserved for him*: Septuagint. *Qui mittendus est*—*who is to be sent*: Vulgate. **מְשִׁיחָא**—*Messiah*: Targum of Onkelos. *Pacificus*—*the peaceful*: Samaritan version. *Is cuius illud est*—*He whose it is*: Syriac version.]—(TR.)

§ See Dathc Kuinoel. *Messian. Weissag.*

So far we recognise in the expected Messiah a *King*, or rather, a *royal Priest*. His Kingdom, however, is not yet described. A picture of it is first presented in the Prophets. Almost all of them beheld, with a prophetic eye, Him who was to come; but, as the sun breaks through the cloud and spreads around it a thousand different hues, so the light of this celestial hope, puts on its various colours according to the mind from which it is reflected. Most of the Seers represent him as a royal priest. Isaiah, with a more definite perception, recognises him as *God*, styles him the "*Everlasting Father*," and designates even the place of his appearance, in the passage (Is. ix. 1.) unhappily mistranslated by Luther: "It shall not, however, (always) be dark where (now) is distress. Formerly he (Jehovah) afflicted the land of Zebulun and the land of Naphtali; but then he will honour the land by the way of the sea, beyond Jordan, in Galilee, of the nations. The people that walk in darkness behold a great light."\*

Another interval succeeds, and another prophet beholds this same Deliverer, and delineates even his sufferings (Is. lii.). Malachi also, who closes the series of the divinely commissioned prophets, beheld Him who was to come, as "the Messenger of the Covenant of the Lord," who should "suddenly come to his Temple."† This "Messenger of the Covenant," however, is the very same personage that conducted the Israelites in all their journeyings, that is, the "Teacher come from God" for ever and ever.‡

Here closes the Old Testament. A silence succeeds for the space of nearly four hundred years. During this inter-

\* From Gesenius' German Translation.—(Tr.)

† Ch. ii. 1.

‡ The מַלְאָךְ יְהוָה—*Angel of the Lord*, is *Jehovah* in 1 Mos. xix. 24.: "The Lord rained \* \* \* \* \* fire from the Lord out of heaven." Compare 1 Mos. xxii. 11. and following.

val, every thing was ripening for the expected time when the foundations of the earth should be shaken. During this interval, was developed the doctrine of the *Logos*, and of *Wisdom*; and the Angel of the Covenant assumed the more glorious character of *Wisdom* and *the Word of God*, under which the Saviour of the world is introduced to us by the Evangelist John. The years which intervene from Malachi until the Baptist, constitute a period of vast importance and significancy. The *semina aeterna* which enlivened the religions of all the Asiatic nations, were brought toward western Asia. All that was valuable in these, and all that was adapted to instruct and enlighten the world, was concentrated in Judea, for the purpose of weaving into the texture of the Jewish doctrines, whatever, from this source, might be useful for all ages. How could John have delineated, in such worthy language, the dignity of his Master, unless, by the dispensations of Providence, the idea of the *Logos* had become universally familiar?\*

\* If the wise providence of God is manifest in bringing the West and the East into contact in Alexandria, why is it not equally so in the communication of ideas which flowed into the West, from the very ancient and venerable traditions of the East? Compare the following admirable passage from the Letters of John v. Mueller xiv. p. 299. : “*Tu me demanderas par quel moyen je me suis convaincu de l’origine divine de celui, qui est venu annoncer au monde l’immortalité: je ne parlerai point du sentiment intérieur de la vérité, qui pour mon cœur est une preuve suffisante; mais je te demanderois, si tu n’avois jamais vu le soleil, et si ton œil suivait un beau jour tous les rayons, qui en divergent, pour éclairer l’univers, s’il les suivait jusqu’à leur origine, s’il trouvoit le point, duquel ils sortent tous, ne croirois tu pas que ce centre, est le soleil? Or, cela m’arrive: plus j’étudie l’histoire et mieux je vois que les plus grands événements de l’antiquité alloient tous, par un merveilleux enchaînement au but, que le maître de l’univers s’étoit proposé, de faire, paroître le Christ avec cette doctrine dans le tems le plus propre à lui faire prendre racine.*”—“You will ask, by what means I am convinced of the divine origin of Him who came to announce Immortality to the world. I shall say nothing of the inward *feeling* of the truth, which for me is a sufficient testimony;



Side by side with the doctrine of the Messiah, in the prophets, we find the anticipation of his kingdom. This subject deserves a full and particular consideration. We are constrained, however, to restrict ourselves in its discussion to one view of it. Accordingly, we shall merely show the fluctuations of the ideas of the prophets on this subject,—sometimes rising to a glorious elevation, and sometimes remaining at a lower point. The humblest conception is that of a kingdom, in which Israel shall enjoy perfect tranquillity from without, shall be served by their enemies as by slaves, shall quietly devote themselves to God, and shall experience unexampled prosperity under a Governor of the race of David.\* Connected with this view is the idea also of extraordinary righteousness and holiness, which every individual will exhibit. “But ye shall be named the Priests of the Lord; men shall call you the Ministers of our God. \* \* \* \* For as the earth bringeth forth her bud, and as the garden causes the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.”† “In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness.”‡ The Redeemer will come in behalf of the penitent and take away every sin. “And the Redeemer shall come to Zion, and unto them that turn from

but I would ask you whether, if you had never beheld the sun, and on a clear transparent day, your eye should follow all the rays which pour from it to illuminate the system, up to their source, until it reached the point whence all diverged, you would not conclude that this centre is *the sun*? Now this is just my case: the more I study history, the more clearly I see how the most important events of antiquity were directed, by means of a wonderful concatenation, to the great end which the Lord of the universe had in view,—to bring about the appearance of the Messiah with this doctrine, at the very time when it was most likely to take root.”

\* Compare Luke i. 74. † Is. lxi. 6. 11. ‡ Zach. xiii. 1.

transgression in Jacob, saith the Lord.”\* “*I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me, for I have redeemed thee.*”† Blended with this glorious picture of the holiness and righteousness of Israel, is the expectation of the salvation which is prepared for the heathen nations also. In this well defined hope, that the whole heathen world will become acquainted with Israel’s God, the divine character of the prophecy displays itself with striking clearness. “Ho every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money, and without price.”‡ “Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.”§ The prophecy mounts still higher in another place,|| where Judaism is described as almost obliterated; for the prophet announces *that the Lord would take of the heathen for priests and for Levites, and that missionaries from among the Jews should go forth into all lands to preach the Lord to the heathen.* Well then might the prophet foretell that the earth should “be full of the knowledge of the Lord as the waters cover the sea,”¶ and “the Lord shall be king over all the earth: in that day shall there be one Lord, and his name One.”\*\*

It is beyond our present faculties to determine *a priori* the divine dispensations. We must deduce, from *facts* and *revelations*, our knowledge of the laws of God. It is not surprising, therefore, that the annunciation of the coming Salvation, was made in such a variety of ways, and in so general a manner. We remark, by the way, that whenever a divine revelation is blended with the affairs of time, it is

\* Is. lix. 20.

† Is. xlv. 22.

‡ Is. lv. 1.

§ Is. lx. 5.

|| Is. lxvi. 19. and following.

¶ Is. xi. 9.

\*\* Zach. xiv. 9.

more intimately connected with them, than the human understanding, reasoning *a priori*, would have been led to expect.\* Hence it happens, that the expectation of the king-

\* The ancients, both christians and pagans, have constantly alluded to the deficiency of all human modes of representing divine things, and of accommodating the ways of God to human comprehension. What golden words are those of Gregory Nanzianzen (*Opp.* ed Prunaens, i. p. 545. in the Thirty-Fourth discourse): “Ἐπερ ἀδύνατον ὑπερβῆναι τὴν ἑαυτῷ σκιάν, καὶ τῷ λίαν ἐπειγομένῳ (φθάνει γὰρ ἀεὶ τοσούτον ὅσου καταλαμβάνεται), ἢ τοῖς ὁρατοῖς πλησιάσαι τὴν ὅψιν δίχα τῷ ἐν μέσῳ φῶτος καὶ ἀέρος, ἢ τῶν ὑδάτων ἕξω τὴν νηκτὴν φύσιν διολισθαίνειν· ἕτως ἀμήχανον τοῖς ἐν σώματι, δίχα τῶν σωματικῶν πάντῃ γενέσθαι μετὰ τῶν νοημένων.”—*As it is impossible to overtake one's own shadow, how great soever our haste (for it always advances with as much rapidity as we employ in the pursuit); or to fix the eye upon visible objects, without an intervening medium of light and air; or to swim without water; so impossible is it also, for those who are yet in the body, dismissing corporeal things, to be altogether engrossed with those which are spiritual.* Origen also (*Opp.* ed Wirceb. xii. p. 316., in the Eighth Discourse on Luke), maintains that our conceptions of divine things will be the more glorious, just in proportion to our spiritual ennoblement: “Unusquisque nostrum ad imaginem Christi formans animam suam, aut majorem ei, aut minorem ponit imaginem, vel obsoletam vel sordidam, aut claram atque lucentem et splendenter, ad effigiem imaginis principalis. Quando igitur grandem fecero imaginem imaginis, id est, animam meam, et magnificavero cum opere, cogitatione, sermone, tunc imago Dei grandis efficitur.”—This the correct idea of the nature of the prophetic vision. The same sentiment is expressed by Plutarch, in one of the most elegant and profound passages of his work *De Pythiae Oraculis* (*Opp. Mor.* ed. Wytttenb. ii. De P. Or. ch. xxi.): “As the body makes use of various members as instruments, so the soul makes use of the body and its members as instruments. The soul however is an instrument of God. Now it belongs to the instrument, to answer, as far as possible, the design of the user. It cannot however do this fully; and the nature of the user is tarnished by the nature of the instrument. One and the same object, when seen in concave and convex mirrors, appears of a thousand different forms. The light of the sun is deteriorated in the moon—its colour and splendour are changed, and its warmth is gone. But it is the same sun-light still. In the same manner as the moon reflects the light of the sun, does the soul

dom of God, unfolds itself in forms so diversified among the Hebrews. This also may serve to explain, why the universal conversion to the Saviour Jesus Christ, appears only as a turning to the God of Israel, and to the Holy Place at Jerusalem. But when the times were accomplished, then the design and meaning of the Spirit of God was clearly unfolded.

How shall we account for the fact, that whenever the Judgment is spoken of—the יוֹם נוֹרָא—the *terrible day of the Lord*, it is ordinarily accompanied with the annunciation of the salvation which is to come through the Messiah? The thought readily suggests itself, that the *good* never makes its appearance, without a lively conflict with the *evil*; and thus we might naturally explain this union and connexion. But the Lord himself unfolds to us its meaning. Even the Baptist, who saw the “Lamb of God that taketh away the sins of the world,” saw also, at the same time, the *fan in his hand* and the *axe laid at the root of the trees*.—The disciples expected forthwith “the Day of Vengeance,” “the Woes of Time.” And what does Jesus do? He interposes centuries between his appearance and those woes—he distinguishes a *twofold appearance of the Messiah*. Instructed by these facts, we can readily see how ages crowded upon ages, in the perspective, to the minds of the prophets who looked downward through futurity; and how the appearance of the *terrestrial* kingdom was identified, in their minds, with that of the *eternal* kingdom of God. Now, however, the kingdom of heaven upon the earth, and that above, is one and the same; for, as soon as we become subjects of the dispensation of Grace by Jesus Christ, we are citizens of the everlasting πολιτεία. We feel the influences

reflect the ideas of God which have beamed upon it from above;—they are darkened and clouded by the mortal body, and the unceasingly active soul, which is unable, without a motion of its own, to give itself away to Him that moves it.”

which stream from above, and our home is in heaven. Hence the Saviour speaks of the kingdom of heaven, at one time as having already appeared, and at another as yet to come. If we assume this point of view, the *eight* significations of the word (*Βασιλεία*) which Schleusner gives,\* will flow together into *one*—into one, however, which is peculiar and everlasting.

Although all these glorious views might be still farther developed, we shall close with a few words about the typical and symbolical meaning of the History and Ritual of the Israelites. He who cannot approach this subject with an accurate acquaintance with the East, had better withhold his judgment. In the East every thing is symbolical. Greece also, in its earliest days, breathed the Oriental spirit, and this symbolical character pervaded also the mysteries with their ceremonies. It is perfectly natural, then, that in the erection of the Tabernacle and of the Temple, every thing should have a secret meaning. The Oriental is fond of immediate and intuitive modes of instruction. Coldly imaginative, and asserting only *one* kind of mental activity, viz. reflection, every species of discursive instruction is offensive to him. As Nature, unfolding its productions in the East without uniform regularity, constantly sprouts and grows, so it is with the Oriental in his mode of instruction. He presents the full and entire flower, crowded with an endless variety of materials; to this he adds another and another, without dismembering the rich *calix*, leaf by leaf. Accordingly, speculation with him becomes poetry; history, fable; and religion, symbolical. The notion is therefore incorrect, both of those who suppose that *none* of the Jewish ceremonial laws have any ulterior object in view, and of those who acknowledge a remote meaning only in *the principal* ceremonial regulations.†

\* Some valuable thoughts on this subject may be found in the short Essay entitled, *Aphorismen ueber den Zusammenh. des A. T. and des N. T.* by Allodi. Regensb. 1818.

† Those of the former class among the Jews are opposed by Mai-



In the same manner we may find much that is symbolical among the Indians, the Chinese, the Persians, the Egyptians, and the Greeks. The Jewish system, however, is distinguished from every other, by this particular, that in *their* symbols are unconscious but definite allusions to the future. Their symbols, therefore, not only point to the past, but prefigure the future. As the older theologians were very extravagant on this point,\* it becomes us to obtain such a settled and liberal view of the types of the Old Testament, as shall not be shaken by those who are to come after us. This may be effected by distinguishing accurately between the *ideal* and the *actual*, the *known* and the *unknown*. What I mean is this. We must inquire whether the fact in itself was to excite in the minds of the Hebrews, the expectation, that at some future day a similar fact would unfold itself in the Messiah; or whether they were to be familiarized merely with the *ideas* naturally suggested by means of facts, as in the case of the erection of the serpent in the wilderness, and by means of ordinances, as in the case of the various offerings for sin. The latter seems to be the truth, for we nowhere find reason to believe, that Moses or his people had the most definite and circumstantial conceptions of the coming Messiah. In this case, we cannot regard the types as known to them to be such; and their advantage will be confined to this circumstance, that certain notions, otherwise not

monides, in his *More Nevochim*, ch. xxvi. The latter opinion is defended by Thomas Aquinas in his *Quæstiones*.

\* Witsius, *De Oeconom. Foederum Dei cum Hominibus* IV. 6. §. 3. advances the following sentiment: "Licet modus in rebus sit, tolerabilius eum peccare existimem, qui Christum se videre arbitratur, ubi fortasse sese non ostendat, quam qui eum [non?] videre, ubi se clare satis affert." *Granting a golden mean in all things, still I consider his error more tolerable, who thinks he sees Christ where, perhaps, he is not to be found, than his, who fails to see him where he is distinctly visible.*

easily introduced, were thus to become universal among the people, in order to awaken still further ideas,\* and to prepare the way for the christian economy. In this sense, we may apply to the universality of the types, what Lehmus in his *Letter to Harms*, p. 48. says, with great propriety, of the prophecies: "The entire religious system of the Jews is, in the most appropriate sense, *a prophecy*; and the individual passages of their sacred books are merely the strongest expressions of that spirit which enlivens the whole mass." To the same purport are the passages Col. ii. 17. and Heb. x. 1., where the *σκιὰ* or *shadow* is the obscure and imperfect resemblance, which falls so far short of the glorious splendour of the reality, that it can excite but very faint ideas of it.† Let us hear what a recent and ardent, although not always perspicuous and luminous, commentator on the Gospel of John,‡ says concerning the symbol of the serpent in the wilderness: "The position which Jesus seems to assume in this allegory is this: He regards the Old Testament account as *an indefinite symbol of the Atonement*—as a *σύμβολον σωτηρίας*. And, indeed, it evidently embraces the two most important points in the notion of the Atonement, in the first place, a life-giving faith—that spiritual confidence, which, in the Old Testament, stood yet in need of sensible things, whereas in the New Testament it is *purely* spiritual in the regenerated family of the Lord; and secondly, the expiatory virtue of death in every thing which is sinful and corruptible; from which proceeds, in the Old Testament, an earthly life, in the New Testament, a heavenly one; in the former case figuratively;

\* Without such preparatory ideas, the author of the liii. ch. of Isaiah could not perhaps have taken up this prophecy.

† See Rau, *Ueber die Typologie*, p. 71. The researches of this writer, however, in this department, are not sufficiently profound and fundamental.

‡ Luecke, *Comm. ueber d. Schrift. des Joh.* p. 598.

in the latter, *in deed and in truth.*" In this sense the raising of the brazen serpent was also a type or prefiguration of what was yet to come, so regulated by Divine Providence, in order that, in later times, the faith in a spiritual deliverance, might confirm itself upon the certainty of the temporal deliverance. In regard to the symbolical meaning of the providential leadings of the Israelites, we may call to mind the passage cited above from Solger's *Gespraeche*, in which it is maintained that the collective history can be well understood, only when we can comprehend the divine ideas which it contains.\* We may also concede, that the ideas which are communicated through the history of the people of God, must be far more noble and important than those communicated by means of other histories. Further than this we cannot go. Conscious of this, we should hold ourselves in readiness at all times to make the *application*.

Thus we see that the writings of the Old Testament are rendered venerable by their antiquity, their perfect keeping, their doctrines, and their historical documents; that the Jewish nation stands pre-eminent, on the score of antiquity, steadfastness and wise legislation; and also that, in respect of morals, doctrines and history, the New Testament rests upon the Old. Let all those, therefore, who design to become labourers in the desolate and much neglected vineyard of the Lord of Heaven, peruse and receive the books of the

\* The words of Solger, to which he refers, are contained in a short note, (unfortunately overlooked by the compositor) on page 22, line 3. Although of no great value in itself, we insert it here because it is referred to in this passage; and that the author may appear, in his citations from others, as well as in his own views, in his true light; and that we may avoid, also, the imputation of a designed omission. "Every thing in the world has an allegorical sense. How significant does the study of history become, when in every capital occurrence a *grand idea* is presented for our contemplation." *Philosophische Gespraeche* p. 149.—(Tr.)

Old Testament, with that earnestness and sacred awe with which they deserve to be perused and embraced; so that every copy of the Word of God, which the venerable Bible Societies are distributing, may meet with a Philip,\* ready to expound what the Spirit has spoken in the obscure word of prophecy, and point to the bright and morning star that shineth in a dark place.

Those times are past when the Scriptures were trodden under foot. But let us take heed to ourselves, lest, in our modern agility, we leap clean over them. Let us approach this sacred volume, as one of exalted sacredness, and of immense importance to all;—with a holy seriousness, therefore, that we may prove whether it contains the truth in relation to our own hearts. Whoever reads the Bible with any other aim than this, had better turn to other food. We may apply to him what Porphyry says, in his treatise *περὶ ἀποχῆς ἐμφύχων*, I. §. 27.: That he gives his “exhortations οὐ τοῖς τὸν πραγματικὸν βίον ἐπανελομένοις· ἀνδρῶπι δὲ λελογισμένῳ τίς τε ἐστὶν καὶ πόθεν ἐλήλυθεν, ποῖτε σπεύδειν ὀφείλει: for,” he adds, “we cannot tender the same advice to him who is constantly dozing, and, his whole life through, seeks for nothing but anodynes, and to him who continually strives to shake off sleep, and to be vigilant.”

Disregarding, therefore, for the present, every thing at which the understanding stumbles, we ought to make proof of those portions alone which concern our own *hearts* and our corruptions. If those be once recognised as true and certain,† then will be excited that hungering after a Saviour, and after strength from above, without which we never can be sanctified and purified. When we have once attained to this firm and deeply rooted faith, then the words of the Saviour are of divine authority, every thing which the Bible

\* Acts viii. 29. and following.

† Let us keep continually before our eyes, Plato's image of the

contains, receives a higher meaning, and a spirit of exposition will be generated which the critically philological commentaries of our day do not possess,—which conducted the Fathers of the church in the early centuries; which conducted a Calvin, a Luther, and a Melancthon, into those depths of scriptural knowledge which the Spirit of God alone explores. It is well said by Bacon, Lord Verulam—also one of those genial spirits that bowed themselves beneath the Gospel: “Speculative philosophy resembles the lark, which mounts into the air with sprightly song and circling flight, but descends with nothing. Practical philosophy, on the other hand, resembles the hawk, which *soars into the clouds only to return with spoil.*” And where can “a man of long-ing”\* find satisfaction, in the midst of the straining and driving after fruitless speculation, which our age exhibits, if the heart be not full and the soul warmed? Every one who has discovered what it is which alone can satisfy the cravings of the human heart, will exclaim with Epicurus: χάρις τῇ μακαρίᾳ φύσει, ὅτι τὰ ἀναγκαῖα ἐποίησεν εὐπρόριστα, τὰ δὲ ὀνσπρόριστα οὐκ

chariot of the human soul, to which is joined a white and a black steed,—the black steed, however, pressing onward more swiftly and ungovernably; or the image of the Persian poet Ssaadi, in the *Bustan* (Cod. ms. Bibl. Berol. Lib.v.) who compares the human mind with its passions, to a boy who stands high upon a steep declivity, holding by the halter a perverse young colt. For there is no nation that has not a lively feeling of the dark interior of the human heart, which the Arabian denominates so appositely “*the grain of pepper in the heart.*”

It is the medicine and not the recipe that cures the disease. General instructions and prescriptions will be of little avail, to induce men to take up arms against *self*. A new and divine seed must come from without, and be implanted in the soul; a new weapon must be furnished, if *self* is to gain the victory over *self*. The love of the world and of sin is something *real*; the love of God must be something *real* also.

\* The old servant of Christ, Amos Comenius, thanked his God that from his youth upward he had been a “*vir desideriorum.*”



*ἀναγκά*—“Thanks to nature, for having rendered necessary things, of easy attainment, while those of difficult attainment are not necessary.” Moses also declares:\* “For this commandment, which I command thee this day, it is not hidden from thee, neither is it far off: It is not in heaven that thou shouldst say, Who shall go up for us to heaven, and bring it unto us, that we may hear it and do it? Neither is it beyond the sea, that thou shouldst say, Who shall go over the sea for us, and bring it unto us, that we may hear it and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.”

\* 5 Mos. xxx. 11. and following.



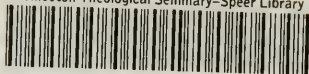




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